/25 cont'd/

3. Hunting

224 411 Living deep in the mountains, the Miao people are the companions of birds and animals. In their leisure time, therefore, the men usually go out hunting. The principal weapon is the musket and gunpowder, which are imported by Chinese merchants. The gun is of the same type used by the Chinese. Only the leather [141 5 28] powder bag is made by themselves. The bow used by the Miao people is also an efficient weapon for hunting. It is made of wood, and the string is made of hemp. Iron arrowheads are used for hunting large animals, bamboo ones for birds. It is said that they have [278] a virulent poison which is made of a mixture of leaves of certain plants, gall of poisonous snakes, and other such things. Any beast shot by these poisoned arrows will die immediately without shedding a drop of blood. The poisoned arrows are always firmly sealed in tubes which are not opened until just before use. If they are exposed to the air for a longer period, the poison would be dissipated by exposure and the arrows cannot kill the animals. There are also 278 certain drugs to be used as antidotes to the poison. /26/ If a man 752 is shot by mistake, he can be cured by taking a drug which is said to be made from wine dregs. After being buried in the ground for a few years, the moisture in the dregs is completely evaporated, and it becomes a hard lump. If a victim of a poisoned arrow swallows a piece of this, the poison is immediately neutralized.

224 171 In the Miao mountains, one may encounter the Miao in small groups of three to five with guns or bows in hand looking for birds and animals. They are all good shots who hardly miss. This skill can never be matched by the Li people.

4. Animal Husbandry

231 As far as the geographic environment is concerned, the Miao area is very suitable for animal husbandry. But in fact herding is not very popular among the Miao. We can hardly find a family among the Miao which owns a herd of several tens or perhaps several hundreds of mountain cattle, as is the case among the Li.

/28 cont'd/

designs are completed the cloth is dyed. This is a very difficult craft; if it is not skillfully done, the wax design may be broken. Thus skill and concentration are the two requirements of this craft. After the dyeing is completed, they wash the cloth with clean water, and after this set it out in a sun-drenched open area to dry, in order to remove the wax. When the wax is completely cleaned away, the process is completed." (See the Chinese translation of Miao Tsu Tiao-ch'a Pao-kao /Report on an Investigation of the Miao People/, p. 267.)

Miao women still use bags made of hemp fiber. When they go out, they carry them on their backs; all their miscellaneous possessions are packed in them. They resemble the Cantonese women who carry babies on their backs.

7. Trade

Because their productivity is slight and their products are very similar, there is almost no trade, not even barter, among the Miao themselves. Though they carry on some trade with the Li, their commercial relations have not gone beyond the barter stage, such as the exchange of bamboo products for rice mentioned above. Truly complex trade is only carried on with the Chinese, and it is only a start. This is of several types. First, there are the Chinese peddlers who bring goods to sell in the Miao villages and, at the same time, buy the local products from the Miao. Second, the Miao occasionally /29/ go to the Li markets to do business with the Chinese merchants. In the capital of Pao-t'ing district and in the Wen-hua market of Ta-ch'i under the jurisdiction of the district, one frequently sees traces of the Miao people of the vicinity. Third, they go to more distant Chinese markets to buy and sell. But this is done at no set times; only when they lack some necessity do they go. The Miao live deep in the mountains; these Chinese markets are all equally distant. A few are several tens of li away but many are a hundred li away. Since the Miao all live a simple life in which few things are really needed, the occasions when they come out to a Chinese market to trade are rare, once or twice a month at the most.

/41 cont'd/

554 of class antithesis, such as that of slaves versus masters, or serfs or tenant farmers versus landlords, which is the product of differences between the rich and the poor, does not appear among them. Every person, every family is a worker. There is no slavery but [567] only mutual assistance. The term "the poor and the poorer" /formulated by Dr. Sun Yat-sen/ is the most fitting phrase to be used in describing the Miao.

/42/ Chapter V. Daily Life

1. Diet

511 The life of the Miao people is very hard; they do not have
262 enough food. This hardship has created among them the habits of frugality. Except during feasts or festivals when they eat white, polished rice, they ordinarily eat rice gruel or other mixed grains three times a day. Ordinarily they do not have meat (except when they have good luck in hunting), and vegetables are also rare with the exception of some wild plants which they occasionally pick for [269] cooking. Salt, therefore, is usually used for a condiment while eating rice.

[527] It is only during feasts that they slaughter a cow or a pig and
262 have a lot to drink. The Miao do not know how to season, and
252 their cooking is difficult for an outside to eat. When they are entertaining guests, they usually cook the rice in a very special way. They put polished rice into a big pot. When it is half cooked, the rice is removed from the pot and dumped into a wooden cask, which is put back into the same pot and steamed with the half cooked rice in it. The wooden cask is about three ch'ih, or Chi- [416] nese feet, and is round. The bottom is pierced with small holes. When the water is boiling, the steam penetrates into the cask through the small holes, and the rice in the barrel is gradually cooked. It is said that this steamed rice is very delicious, but unfortunately we did not have the opportunity to taste it.

/42 cont'd/
000 we did not have the opportunity to taste it. Their chopsticks, bowls,
●415 trays, and dishes are of the same kind as those of the Chinese.
171 Their method of maintaining potable water is also worth noting.
312 High in the mountains where the Miao live, there are no streams. Even small ditches are rarely to be found. Except for rain water, ordinary drinking water is hard to come by. Hence their water supply largely depends on small springs high up in the mountains from which the water is conducted downward by bamboo tubes joined together. These springs are not copious and drop by drop it flows
[415] down the bamboo tubes. The people who take the water just put a bamboo bucket (made of rather bulky bamboo, and about three or four ch'ih high) under the lower end of the bamboo tube. When the bucket is full of water, they carry it back home and put the water into large jars. /43/ Since the springs are very small, and dirt
[744] often gets into the water, it is unusually impure, and an outsider easily gets sick by drinking it.

273 The men like to smoke and drink wine. There are women who
276 drink wine; there are none who smoke. The tobacco smoked is of two kinds—the cut, pipe tobacco and tobacco leaves. They usually use a water pipe made of bamboo tubes for smoking. Cigarettes are not very popular. They are very careful drinkers, and it is unusual to see anyone drink to the point of becoming intoxicated. Except at feasts, drinking is not a daily habit. Betel-nut chewing is a favorite practice.

2. Clothing

291 Miao men's clothing is very simple. On the upper body is worn a short coat with a large lapel which opens on the right side. The coat either has a collar or is collarless and has three or four buttons. The long pants worn on the lower body are the same as those of the
302 Chinese. Miao men generally shave the hair all around, leaving
291 only a small circle on the top of the head or a queue which is rolled around the head. The forehead is sually covered with a long folded kerchief. Boys wear small mellon caps and usually go barefoot in the daytime and wear wooden slippers at night.

/66 cont./

245 prevent the seedlings from withering. According to the Miao the tea plant is very sturdy and can resist the cold. It blooms in the ninth and tenth months, the flowers being white in color, and fading in the eleventh month. After the second and third [262] months, "blisters /p'ao/" form, which can be picked and eaten. [443] They taste sweet and sour, and are often sold by the Miao [439] women at the market place. During the seventh and eighth months the fruits ripen, and after being picked they are dried in the sun for three or four days. They split open themselves, disgorging two or four seeds. [258] The seeds also must be dried in the sun in order tomake them dry and crisp, so that they will not get wormy and to insure a lot of oil when expressed.

258 Tung and tea seeds both yield oil. The Miao sell these [439] seeds to the Chinese oil stores, few Miao people expressing the oil themselves. The few who do express tea oil still use a local [412] method. The sun-dried tea seeds are pounded into bits in a mortar. Then they are dry-fried in a pan. Then water is added and brought to a boil. As bubbles of oil float on the surface of the boiling water, they are scooped out with an iron ladle and [415] placed in a bowl. The bubbles of oil are heated again to make the water evaporate, and the residue is tea oil. The residual paste of the tung or tea seeds after the oil has been expressed [241] is called tung paste or tea paste respectively. The tung paste [388] can be used as fertilizer. The tea paste can be used as soap for laundry and also can be ground into powder to be thrown [226] into the river to cause fish to suffocate so that they can be caught easily.

314 Wild indigo plants grow abundantly everywhere in the Miao [249] area. Although the Miao know how to cultivate indigo plants, they also gather wild indigo for dyeing. Wild indigo plants are one to two kung ch'ih in height. A big one has a stalk as thick as a man's thumb, a lone plant without any side branches, reaching toward the sky. The leaves are small and oval in shape, and contain a great deal of indigo. Every year in the eighth and ninth months when the weather is still warm and before the frost comes, the indigo leaves are at their most luxuriant. The Miao go out in numbers to pick wild indigo leaves.

/76 cont./

252 [222] The bracken, chüeh ts'ai, is a wild plant. It is gathered and carried home. It is washed, and after being half cooked, it is strained and dried in the sun. Cooled overnight it is put in a jar, covered with tung leaves, and the jar stopped up with straw and turned upside down in a basin of water just as in making sour cooked fish.

263 The Miao's liking for sour flavor does not seem to be a natural tendency to like sour pungent things. It is probably due to their being in the interior, very far from the sea, where there are no salt wells near by and salt is difficult to obtain. Hence, the Miao were not acquainted with salty flavor. Today in the Miao language there is no distinction made between saltiness and bitterness. During the time when the Miao had no salt at all, for the most part they only had sour pungent foods to whet their appetite. It was so from generation to generation, and today, even though they have salt, they still retain the liking for eating sour pungent things.

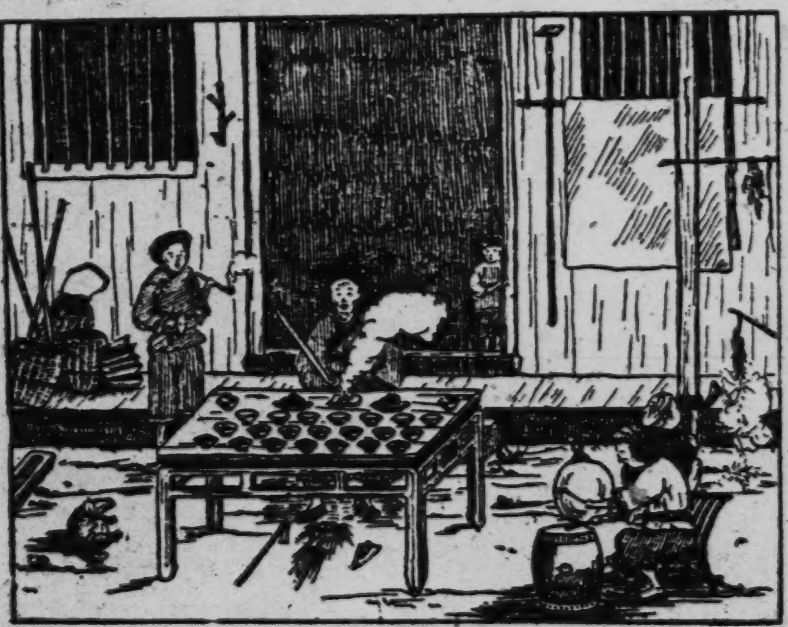
264 [415] Formerly, the Miao did not use chopsticks. The cooked rice was turned onto a basin, around which the family members gathered, digging into the rice with both hands. Vegetables were placed in bamboo buckets and earthenware. When they 252 had meat they singed off the hair over the fire and ate it half 262 cooked. They also ate snakes and insects. Snakes were roasted; earthworms were pickled with salt; grasshoppers, bees, and grubs were either roasted or fried. They also mixed rice gruel with fish and maggots to eat, and considered this a delicacy, which was called yin. Rich families kept yin for several [556] generations. (1) /77/ Again, suckling pigs weighing more

1. Tien Ju-ch'eng in his Yen Chiao Chi Wen says: "The southern aborigines mixed buckwheat ashes with millet paste and let it ferment into a pungent agent, into which were thrown fish and

/132 cont./

[782] they spread seven bowls each of wine, cooked rice, and water-buffalo meat, a bowl of tea, and a bowl of sour soup. Altogether there are 23 bowls. In addition they put out two large bowls of water-buffalo meat, and place beside the table a live pig, whose four legs are tied up. On the outside wall of the house is hung a red rug. /Illus. 59 appears here./ /133/ A spear piercing a piece of wood stands upside down on the ground beside the blanket. The sorcerer-priest sits down at the right side, holding a double-edged sword in the right hand, a sheaf of t'u-t'ou-pai-yeh in the left, and a bracelet. He utters an incantation, while attendants hold the [788] wine pot and pass the wine, blow the signal horn, beat the gong and drum, and set off firecrackers, as in Illus. 59. First, seven strings

[342] [352] [415] [412] [291]



Illus. 59. Eating Pigs, A.

2: Ling & Ruey--198 E-5 (1933) 1947 AE5 Miao AE5

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Illus. 60, Eating Pigs. B.

2: Ling & Ruey--200 E-5 (1933) 1947 AE5 Miao AE5

*782
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Illus. 61. Eating Pigs, C.

/139 cont./

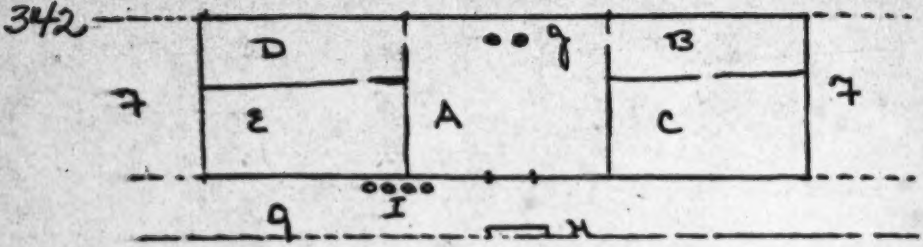
755 *1782 The vow has extricated him from the clutches of the kuei, and the sickness has not come back, but is forever uprooted. The host has saved money and bought a fat pig from the market as well as paper money. Having waited for the passing of the days to be avoided, then he comes to the sacrifice to the kuei. Sorcerer-priests are very few in this world, and he came to my home to invoke my help. So, here I am. I ask all the kuei to come here. I burn a bowl of beeswax. The bamboo tube and the bell are beside the fire pit. The two winnowing baskets filled with meat, the gold and silver cans, the gold and silver chair cushions, all are set at the sides of the pit. The table for the sacrifice to the kuei, the paper money for the redemption of the soul, the fancy /flower/ bowl to hold the wine, the fat pigs, big and small, two large chickens--these

[352] [353] [516] [415]

Illus. 62. Ta Chia Hsien

3: Moninger E-5 (no date) 1921 AE5 Miao AE5

342



A—Living Room.
B—Parents' Room.
C—Rice Room.
D—Daughters' Room.
E—Sons' Room.
Used for various purposes.

F—Shelter for wood, etc.
G—Front verandah.
H—Pig trough.
I—Chicken coops.
J—Fire place.

I have seen one or two houses where there were three and four main entrances to the front verandah.

412 415 The utensils and implements used by the Miao are of the simplest. Rude iron hoes, heavy knives and the clumsy iron skillets are purchased from the Hainanese traders. Sometimes the skillets are lacking and the rice is steamed

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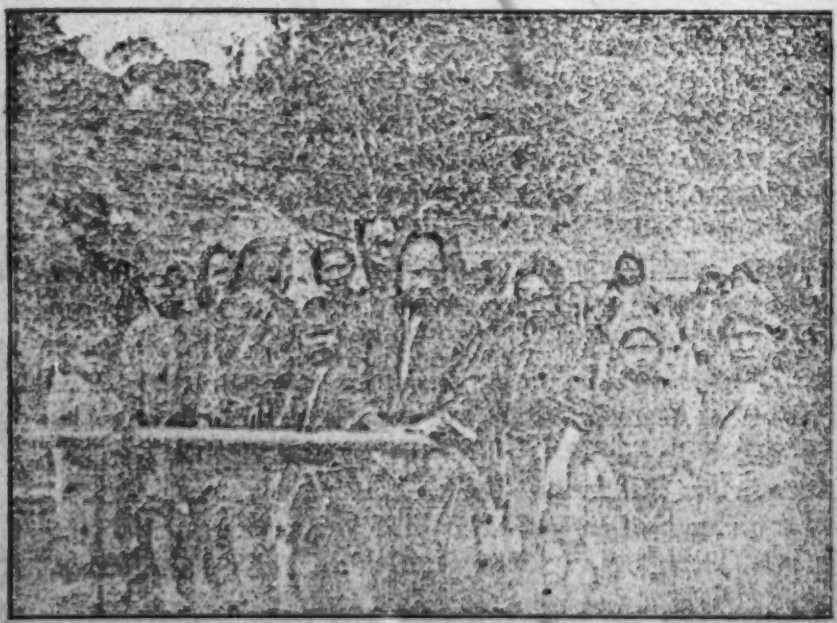

A Group of Miao Women and Children gathered round the pipe that carries the water to the village from a stream above.

3: Moninger E-5 (no date) 1921 AE5 Miao AE5

in hollowed-out tree trunks lined with leaves of the wild banana. Every man has his hunting knife, carried in a wicker pouch at his back. The chopping knives for clearing the forest are heavier. Every family seems to have at least one gun, a clumsy, heavy, old-fashioned type, used in hunting. The pig trough is a hollow log, the family wash-basin a cross section of a big tree rudely scooped and hollowed out. The rice mortars too are cross sections of trees, and the mallets are wooden, not even stone-tipped, in most cases. The ever-present bamboo and rattan make the rice sieves, the woven baskets used as chicken coops, the beds, and the little baskets swung from the roof beam, in which the baby is put when it is not on its mother's back or in a hammock-like piece of cloth. The fishnets are woven of the native hemp, as are the bags which the women swing across their backs and use to carry corn, sweet potatoes, other tubers, or anything they happen to wish to move. Water is carried in rude wooden buckets, possibly in kerosene tins, if a family has somehow come into possession of such articles, in small earthenware jars, or in three foot length sections of large bamboo. These latter are used if the water must be gotten from a very shallow stream, as three or four of them lashed together hold almost as much as a bucket and can be laid down flat in the stream. Clothes are washed at the river side, on flat stones.

The people make their living by farming, depending on hunting and fishing to supplement their food supply. Different from the Chinese, they know nothing of fertilizing their fields except by the use of wood ashes. Neither do they know how to raise rice in paddy fields, but plant only the upland glutinous rice, of which they have ten or eleven varieties, most of them white. They clear the steep mountain sides by cutting out some of the brush and smaller timber, burn off the place, dig up the ground with their small hoes, and raise two or three crops of rice, maize, and sweet potatoes. When the rice is ripe it is cut and bound in small bundles. These bundles are placed in racks under thatched roofs to dry and sweat and later stored in the rice rooms in the houses, and beaten out and pounded as needed. When the fertility in one place is exhausted they go to another hillside and repeat the process. When all the hillsides within easy distance (what they call "easy distance" would be four hours' walk for a foreigner) are used up they have no recourse but to move their whole village, so move they do. One advantage of course is that the housewife does not need to clean her domicile, and the smoky, grimy house of several years' use can well be left—but it is a bitter life,

4:Mickey E-5 (1940-?)1947 AE5 Miao AE5

other under, back, over and down (fig. 16, *d*). Two worked together sometimes, but not necessarily in rhythm. The woven baskets were shallow, with handles on the top of the rim through which a carrying pole was thrust and secured by wooden pegs. The bamboo mats in twilled pattern were as large as sixteen by nine feet. A two-inch bamboo pole was fastened to either end to help keep it flat while in use and then easily rolled up for storage.

FIG. 10. Wooden holder for sickle, front and side views.

Two types of basket had a great variety of uses. In a loosely woven one fertilizer was carried to the fields and bundles of rice plants taken from seed beds to fields (fig. 16, *e*). In closely woven ones grain and other crops were brought in (fig. 16, *e*, *f*). When grain was to be sunned it was brought out in these baskets to the mats on the threshing floor and at night it was carried back in them. In this case the worker usually used only one at a time and someone had to help her swing it up to one shoulder, where she held it by putting that hand on her hip. She steadied it with the other hand. In them grain and other produce were taken to market.

Bamboo scoops were used to lift the grain from mats to baskets and a piece of wood with one straight side and a long handle to push the grain around so that all might get the sun evenly. The grain was first spread evenly on the mat and the bits of straw, sticks, etc., swept out with the broom of twigs. This was done several times. After a while the grain was all swept to the edges to allow the center to dry thoroughly and then to the center to allow the edges of the mat to dry. After this the mat was folded over the pile until it was possible to get several people together to put the grain into the baskets and carry it to loft or granary. For more careful cutting of rice straw the women had a knife blade set in one side of a more or less fancy shaped piece of wood or bamboo. This could

4:Mickey E-5 (1940-?) 1947 AE5 Miao AE5

water casks and buckets for carrying or raising water, a man from the same village to make bamboo scoops and baskets, and a Chinese carpenter to make two large, racheted water wheels for a mill. The old man who moved away from the village was a head carpenter, capable of directing the work of making and setting up the framework of a house, and also skilled in working with bamboo. One of his sons had this ability.

Other bamboo baskets were used to carry small pigs to market, to bring in green stuff from the garden, to carry in the heads of wheat, and for the storage of grain.

Animals and Birds. In the village of Yang-chia-sai there were just one female pony and her colt, which belonged to the wealthiest family and were used for the transportation of grain to market a few times a year. To service this mare a pony was brought in from outside. There were water buffalo and "yellow cows" used for plowing and harrowing, enough for the needs of all households in each family group. The milk was not drunk by the people. Dogs were used for guarding and as scavengers. There were a number of cats. Every household had chickens and most of them a pig. There were also several caged pheasants and two households had pigeons. Some of the young men had caged thrushes which they brought out in the spring to sing against one another (fig. 17, *e*). They would also whistle to them to make them sing. A number of these were taken in their cages to the spring bullfight near Yang-niu-ts'un.

Chickens, dogs, and cats went where they wished, except into the grain on the mats, but stables or pens were provided for the other animals. Ducks and geese were driven to the pond in the morning, watched, and brought in again at night. Pigeons roosted under the eaves. Pheasants were kept in large wooden cages in the doorway.

Not every household had cows and water buffalo, but closely related households worked first one and then another field belonging to the group, so that there were enough draft animals for all. The most well-to-do household had four water buffalo and two cows.

Division of Labor. It will be seen from the discussion of Agriculture, that the lion's share of the work fell to the women. Only

224 Many of the Miao are skilled hunters and they
411 will track animals with a keenness similar to that of an American Red Indian. The wild boar is hunted on foot, and when he charges is knifed with consummate dexterity. The deer is surrounded and chased from point to point until it is exhausted, the dogs entering with zest into the hunt. Pheasants are decoyed, and animals shot with a cross-bow and arrows. Sometimes the arrows are poisoned with a product derived from deadly nightshade.

•415 The arts of Miao life are few, their implements for daily use being copied from the Chinese. For
361 mutual protection they live in hamlets or villages,
342 and their houses are mud built and thatched with grass.

342 Let us go into one of these—it is not without interest. You will notice there are two rooms.
231 In the inner room a cow, a few goats and sheep
281 and perhaps a pig are stabled. The cow is needed for ploughing, and the manure for their somewhat barren farm land. From the sheep's wool, capes and sleeping-rugs are woven. Skins from the goats serve as winter jackets for the older men. Morning and evening these cattle pass through the living-room to and from their grazing-grounds.
342 The living-room is a most extraordinary apartment, since it serves as kitchen, dining-room, guest chamber and, when night comes, as bedroom.
354 In the centre of the earthen floor a coal or wood fire burns, and if the wood be damp your eyes will smart and sting, since the only outlet for the smoke
352 is the door or the roof. Near the fire are a few

in a long rectangle. That of the leader, where I stayed for 24 hours, was 12 by five meters and was divided into three rooms approximately equal in size. At one end, food for the men and food for the pigs was cooked successively in an enormous cast basin resting on a hearth formed by a hollowed-out cube of earth left standing on the platform when the foundations were dug. In the middle was a common room where camp beds were spread out and where the surface of a fragile altar decorated with paper sapeks bore cups of alcohol and sticks of incense (1). Finally, a room at the other end without direct communica-

1. Next to it, four chicken feathers glued to a sheet of paper which was spotted with blood reminded the inhabitants of the periodical sacrifice to the genii of the house.

tion with the outside was provided with a large camp bed and contained a well closed-off chamber where wooden chests held the family wealth -- ceremonial garments, jewelry and salt reserves. In the /234/ kitchen, an alcove served as an extra bedroom. The interior plan may vary greatly in detail, as may be judged by a plan taken from a neighboring hamlet (Fig. 23) (1). I also saw a much smaller

1. However, the house described above would be the typical Mèo house, according to Father Savina, (114), p. 190.

house -- five by three meters -- which contained only two rooms.

The furnishings may be distinguished from Man furnishings by the presence of numerous wooden objects -- troughs, buckets and large spoons and bowls which have been very well made by the Mèo themselves. The foot pestle is outside under the overhang of the roof, or inside like the mill for crushing maize, an assembly of two large round stones, one of which turns on top of the other moved by an eccentric lever (2). Water is brought near the house by a system of

2. This instrument seems to be peculiar to the Mèo. However Colonel Bonifacy found it among Lan Tien Man also (43), p. 178).

bamboo canals often several hundred meters long. Next to the dwelling, a rectangular granary holds the reserves of paddy and maize which would not fit under the rafters, and the pigs are fattened in long, raised

[157 cont.]

342 where the ancestral altar is located. On either side of this hall of
353 honor are located the kitchen and the rooms in which the members of the household sleep.

The various compartments are separated by simple partitions of mud, planks, or crushed bamboo.

352 The hall of honor usually contains a large cot bed where the
513 visitors sleep. In normal times this room is very cluttered. The agricultural implements are heaped up here and the packsaddles and the harness. Here are stored the harvested crops in big baskets standing on the ground or resting on horizontal logs. Here one usually finds a table, some benches, and some chests.

The bedchambers are provided with cot beds of wood and chests in which the jewelry and clothing are stored. Well-to-do people have, in addition, matting, blankets, and even pillows.

354 In the center of the kitchen the cookstove is located. It consists of a raised area formed of pisé or of large stones. There is neither chimney nor fire screen. The smoke spreads freely throughout the room and throughout the house and escapes through the holes between the top of the walls and the roof. The cookstove sometimes is replaced or supplemented by a large iron tripod. The kitchen
415 utensils most frequently are restricted to large iron pans in the shape of a spherical skullcap, of which we have spoken in connection with the preceding groups, whose size varies according to the wealth of the owner and the number of guests whom he may be able to receive. These pots, placed in position on the cookstove or the tripod, serve alike in the preparation of meals for people or food for animals. The table utensils consist of wooden or copper plates, bowls, teacups and saucers of Chinese porcelain, and wooden spoons. The "Méo" use, in addition, earthenware jars and wooden buckets.

356 The "Méo" cabins can hardly be said to shine with cleanliness. Dust and dirt accumulate on all of the objects, which are almost never [158] cleaned, even the table utensils. Furthermore, should a European, whom circumstances have brought to lodge in a "Méo" cabin, undertake a serious cleaning, it would greatly astound the members of the household.

231 The domestic animals (pigs, goats, buffaloes, steers) are
343 stabled in a structure separated from the house, enclosed by [illegible]rge

[160 cont.]

415 The harvested crops are transported on horseback, but more
482 often on the backs of men...or women. For this purpose the "Méo"
[492] of both sexes have pack-baskets which they carry on their backs, fastened to their shoulders by two straps. (Photo 157, Plate 40; photo 107, Plate 39.) This method of carrying burdens applies
[854] also to the transport of small children, whom the "Méo" women place on their backs, enclosed in a sort of sack held at the shoulders by two suspenders. (Photos 103 and 419, Plate 39.) It is the same for the transport of water, which is done by means of large trunks of female bamboo, often fastened together in pairs, with the interior partitions punched through, except for the lowest one. (Photo 346, Plate 36.)

[161] Like the other groups, the "Méo" construct almost all
326 the objects they use. There are found among them blacksmiths who make the agricultural implements of iron (ploughs, harrows, bill-hooks, scythes), silversmiths for the jewelry in silver, copper, or iron.

Every "Méo" is more or less a basket maker, and in all of the
285 homes pack-baskets are made, of rattan or bamboo fiber, of which each member of the household possesses a specimen of a size corresponding to his strength.

[294] The clothing likewise is made at home. The hemp is harvested
248 in the bottoms of the cirques and the valleys, broken up and stripped with big wooden combs. It is then spun by hand by the women,
283 then wrapped about a frame with horizontal arms, pivoted on top of a tripod (photo 128, Plate 43), and finally it is wound on bobbins and
286 woven by means of primitive looms, very much like the looms which one finds in remote corners of France. (The house in the foreground on the left in photo 347, Plate 41, shows a portion of one of these
294 looms.) The garments are frequently made in white, with the raw
[386] linen thus obtained. The dyeing of the materials in indigo, red, or green, moreover, is carried out by the processes already indicated for the other groups. We already have mentioned that the "Méo"
[531] employ likewise the process of designing in wax described in connection with the "Man-tien."

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[415]
[482]

155: Abadie--237 G-5 (no date) 1924 AM1 Indochina
Miao AES

37. "Hoa-Méo" Unmarried Woman.

346. "Hoa-Méo" Unmarried Woman Carrying Water in two Bamboo Tubes Fastened Together.

155: Abadie--240 G-5 (no date) 1924 AM1 Indochina
M100 AE5

[162]

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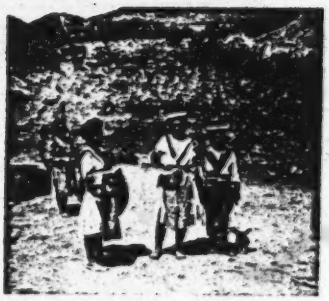
[231]
[854]
[482]

103. "Peu-Méo" Women.



105. "Peu-Méo" Women.

[443]

[295]
[415]

107. "Méo" Market.

419. "Hoa-Méo" Woman.
(Pakha)

241 eight ears. The stalks likewise are placed in piles in the fields, and then carried in as needed for bedding for the animals, heating, cooking food, or even building house walls.

The Meo grow little mountain rice and almost never plain's rice. The areas rarely lend themselves to the latter crop. However we have discovered, especially at Gi Chu Phin near Van Bu, magnificent mountain cirques whose slopes were decorated with terraced rice fields up to an altitude of one thousand meters.

A side from hemp, buckwheat, and opium, other crops are planted in the furrows of the fields of maize and among the stalks of that plant. This is done in such a way that the same field may produce at the same time beans, peas, pumpkins, broad beans, cucumbers and a grain called cao lien which serves to make flour and the bread eaten on holidays.

When the maize has been harvested, a crop of buckwheat is sometimes sown in the soil.

249 Opium is sown in November, the poppy seeds being mixed
248 with ashes to protect them from insects. The incisions are made in the plant in April or May, then once all of them have given up their opium, preparations are started for a crop of maize on the same soil.

Hemp is grown at the lowest spot in the cirques, because it requires very deep arable soil. It is sown in April and harvested in
245 July. Sorghum is sown and reaped at the same time as maize. Finally some peach, pear, apple, plum trees, etc., are almost always found around the cabin. Their fruit, although less well flavored than those of France, is still not to be scorned.

286 The Meo make their cloth themselves from the hemp which
462 they harvest. Some of them forge their work tools, spades, plough-
415 shares, pruning-hooks, hoes, etc., and buy crude iron which comes from Yunnan for this purpose. They make their ladles and buckets, furniture, sandals of bamboo fiber, pottery and, in short, all of their farming implements.

252 /140/ To grind maize they use a mill similar to the Coi xay
243 of the Annamese, but larger. The movable mill-stone here is activate
462 by a crank which is articulated with a system of horizontal spokes attached to a strong wooden bar. Three or four women operate this bar by drawing it towards them and away from the mill, and then by pushing it towards the mill. The picture afforded by this exercise is one of vigorous movement. The bodies of these strong daughters of the mountain bending, their return movement which shows a glowing

252 face, crowned with the halo of their wide turban, and a throat panting
243 with the effort just accomplished, together with their ballerina skirts
462 flapping about their bare legs-- the general effect of all this at the foot of a rocky cliff makes a picture to tempt the brush of a Millet.

Section 7

Way of Life--Intellectual State--
Religious Ideas--Custom Relating to Birth, Marriage,
and Death--Religious Ideas

181 The Meo likes his independence very much. However, he is
177 less uncouth than the Man in his dealings with the French. It is not
609 impossible to make a soldier of him and the creation of the small posts,
701 linh co, of this race have been entirely successful. In 1904 about forty of them were incorporated into the "Tonkinese Tirailleurs" at Bao Lac, but this attempt gave less satisfactory results because of their antipathy to life in the barracks. In the future we should be satisfied with having them enter the police forces of the frontier.

871 The Meo, while somewhat crude, are not entirely without
153 intelligence. A school was founded in March 1903 at the military post of Phobang, made up of young Meo and Lolo, and at the end of a year most of them, and especially the Lolo, already were reading correctly and were beginning to write little phrases in French. From this experiment one might at last conclude that these peoples are capable of a certain intellectual culture.

262 /141/ The Meo's method of living is of the simplest. His usual
252 food is maize, he eats meat only on the occasion of festivities, but
● 415 then he is not forbidden to eat the flesh of the dog, as are the Man. Maize is cooked by steaming. It is eaten at home with an abundance of vegetables, but for meals while traveling, or in the fields, small cakes are made of it. A porcelain spoon is the only instrument used in bringing food to the mouth.

276 Although the cultivation of the opium poppy is very widespread
[249] among the Meo, he uses very little of it himself. On the other hand, almost all smoke tobacco, either in a water pipe, or in a pipe similar to our own. The tobacco prepared by them looks like French tobacco, but is very much stronger. Neither men nor women chew betel. Far
301 from lacquering their teeth, they take a certain pride in having them
515 brilliantly white and go so far as to carry their tooth-brushes hanging from their necklaces.

AKha A04
Miao AE5

/238 cont./

M 278 to the description, which are tapped by means of four diagonal cuts placed opposite to one another, similar to the procedure for obtaining India rubber. The sap flowing out hardens in the air into a viscous rubber-like mass, which is collected. Now the same weight of water is added, and the sap is cooked with constant stirring, over an open fire. The substance thus obtained M [415] is poured into bamboo flasks which are sealed airtight. After cooling off, the mass becomes solid again. Before use it is warmed slightly and thereby again becomes liquid. Then one adds tobacco juice and ground pepper and dips in the arrows, dries the adhered portion over the fire, and repeats this procedure until the arrow points are thickly covered with the now black poisonous mass.

If well sealed in tubes, the poison keeps for years; applied to the arrow and kept over the hearth, as is customary, so that the smoke prevents the growth of putrefying bacteria, it remains effective for about a year.

A M 278 752 As an antidote the Meau and, probably in imitation of them, the Akha use cooking salt, which is rubbed into the wound with good results. Moreover, the wounded person is given large quantities of tea to drink and is made to sweat.

A 752 [177] [757] The Akha who, as was already mentioned, depend almost entirely on the neighboring peoples in their medications, are also far behind the Meau in the treatment of wounds or bone fractures. To be sure, they know how to set fractured bones in an emergency, but they cannot perform any kind of operation.

A 278 439 M 439 The Akha in Thailand do not even make their arrow poison; instead, they buy it from their neighbors, chiefly from the Meau.

/265 cont./

621 I usually found the houses of the Meau occupied by one
596 large /extended/ family; the independent sons build their houses in the vicinity of the paternal dwelling (see the chapter, "Social Organization"). This explains why in many cases only blood

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824

Fig. 58. Bamboo water-line with water-trough of the Meau. 1/30 nat. size.

621 relatives live in one village.
[596] In order to be able to give a more detailed picture of the nature and composition of a village community, I am adding here a short description of the inhabitants of the village mentioned above.

592 Explanation in connection with the individual houses of
621 the village plan in Fig. 57. House 1: It has an attached rice
[343] granary and an enlarged sleeping room for strangers. The per-
[551] sonal name of the father of the house is Tua; his family name, Sen Ku. He is the son of the shaman and the cousin of the chief. The housewife comes from the Meau village of Kun Lan (at the source of the Nam Lan). She had ten children, of whom four boys and five girls are living. All the children are still unmarried and living at home.

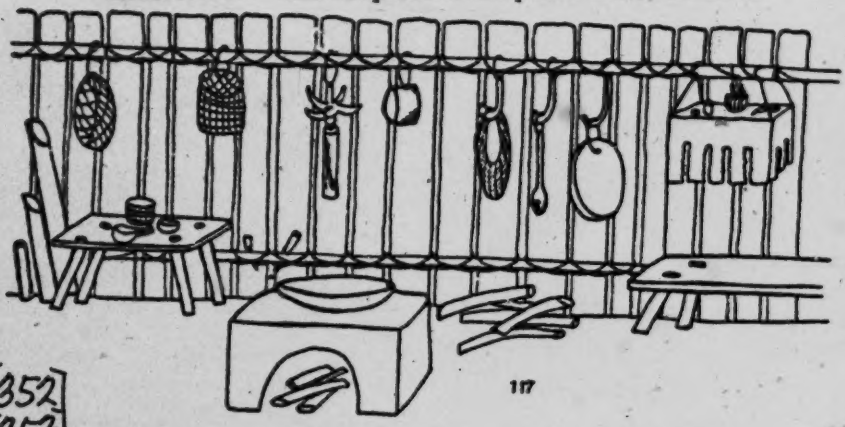
House 2: It has an attached granary for rice and maize
[343] and an attached bedroom for the oldest son. Father of the
[551] house: personal name, Lau Ju; family name, Sen Ku. He is likewise a son of the shaman and cousin of the chief. The housewife comes from the ancient Meau village at the second source-stream of the Nam Fa. She has five children, all of whom live at home. There are three boys and two girls. One child died as an infant.

[513] House 3: It has an enclosed sleeping place for the parents, and next to it a sleeping place for the married son and his wife and an attached bedroom for strangers. The father of the house

39: Bernatzik--410 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

/300/

354
[574] The large open fireplace, which is usually near the guest room or in the room itself, consists of an elevated, /Fig. 118 appears here/ square, mud base, on which a circle of stones is built, with the firewood in layers in the middle of it. This fireplace is the place of the father of



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[353]
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[778]

Fig. 117. Wall in the cooking and living room of the Meau. 1/50 nat. size.

From left to right, hanging above: basket, basketwork bag, rolling pin, chopping block, carrying net, wooden ladle, gong, altar. From left to right, below: bamboo water-containers, little parking-table, knife sticking in the wall, cooking hearth with iron pot, firewood, bench to sit on.

Fig. 118. Hearth of the Meau. About 1/50 nat. size.

This fireplace is

354 /300 cont./ the place of the father of
[512] the house; he rests here when he smokes his pipe after the
[592] work is done, /301/ he sits here with his sons when there
[574] is something to be talked over, he receives strangers here,
and there is talk, laughter, and singing here, often until
[372] midnight. The fire blazes, leaps, and crackles day and
night. Savina (1) describes a small room with a hearth that
342

1. II, p. 192.

serves as a kitchen and is found next to the large living
[574] room in which the guests are received. He further
describes at the same place a living room for guests as
follows: "The room at the other side of the central room
contains one or two beds and a hearth. Here the guests
512 are lodged and this is where the men retire after the even-
462 ing meal while the women wash up and put the children
to bed. Soon the entire family assembles there. The men
smoke, chat and laugh, chop grass for the horses, split pine
roots for fuel, plait carrying baskets, make handles for tools,
and do similar work. The women break up hemp, sew,
372 weave, and repair old clothing. At the end of the evening,
[512]

Figs. 119-122
Firemaking apparatus of the Meau.
Fig. 119. Iron, 1/nat. size. Fig. 120. Flints,
1/2 nat. size. Fig. 121. Little stick of wood,
[415] 1/2 nat. size. Fig. 122. Bamboo container,
1/5 nat. size.

/301 cont./

372 one never forgets to cover the fire with ashes in order to keep
[512] it going until morning."
342 The division of space, therefore, corresponds approxi-
mately to that described by me, although the houses described
by Savina seem to have more interior walls.

372 Fire is made with the help of flint and iron (Figs. 119
and 120). The tinder ignited by the sparks is blown on with
the mouth. A bamboo tube is used to kindle a larger fire;
I never saw firefans in use anywhere. /Figs. 119-122 appear
[354] here./ Neither hearth nor fireplace has a smoke vent, so the
smoke fills the interior until it slowly escapes into the open
air through the gaps in the side walls.

[415] The objects needed to make fire are kept in a small bam-
boo container (Fig. 122). They are iron (Fig. 119), flints
(Fig. 120), tinder (beaten bast of a certain tree), and a
small stick of soft wood (Fig. 121) to start the fire. Such
complete /302/ fire-making apparatus represents a very
[511] valuable object and is carefully stored away. Not every adult
[439] has the fire-making apparatus. Matches are also used, but
[177] very sparingly, since they are bought from traders who appear
only once a year. The firewood is piled up in great heaps
against the outside wall of the house, but it also lies around
in various places in the living room itself.

415 The grain mortar is built into the cooking and living
room (see Fig. 139, the chapter: "House Furnishings, House-
hold and Kitchen Utensils"). The wooden mortar is sunk
completely into the floor. The movable lever arm of the
pestle rests between two posts driven into the ground. At the
[511] end it has a treadle for foot operation. A grain mortar (Ill.
96)[1] is found in almost every house, as well as in the larger
rice fields, and can also be operated easily by the children.
/Figs. 123-126 appear here./

352 Furniture to sit on is owned only by a house-father with
1511 a large family. In many houses, to be sure, there are parking
[516] benches or small tables for offerings, but the family sits in

[1] [see cat. 116, p645 - ANALYST]

/304 cont./

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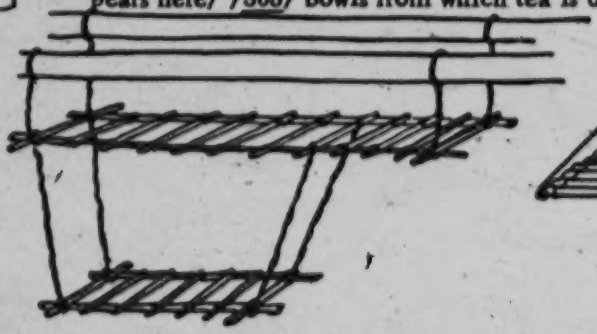
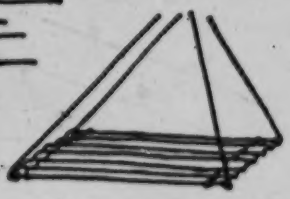
[415]

hearth and about one meter high is also found a hanging shelf made of split bamboo (Fig. 130). Here, within easy reach of the housewife, stand the Chinese porcelain /Figs. 129-136 appears here/ /305/ bowls from which tea is drunk; here lie





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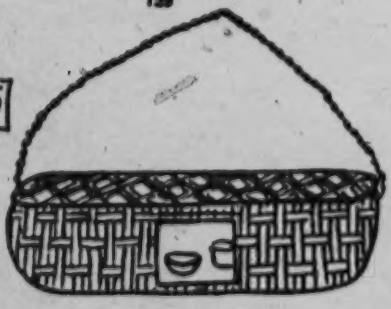

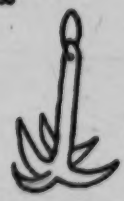

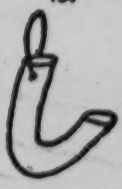

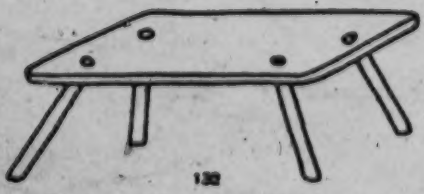

Figs. 129-136. Storage devices of the Meau.

Fig. 129. Hanging shelf over the fireplace. 1/24 nat. size. Fig. 130. Shelf for cooking utensils. 1/30 nat. size. Fig. 131. Hanging basket for utensils, about 1/10 nat. size. Fig. 132. Little parking-table, about 1/17 nat. size. Fig. 133. Container for chopsticks. 1/8 nat. size. Figs. 134-136. Devices to hang things on, about 1/10 nat size. Fig. 134. Branch-whorl. Fig. 135. Wooden hook. Fig. 136. Horn.

39: Bernatzik--416 E-5 (1936-1937) 1947 A01 Thailand
Miao AE5

/305 cont./

353 352 415 knives, wooden spoons, a grater, small baskets with spices and fruits, vegetables and dried roots, a gourd dipper, a wooden ladle for dipping, and the like. For storing porcelain dishes there are also special hanging baskets with tightly plaited sides and a loosely plaited cover (Fig. 131). Also, a low table for parking things on (Figs. 117 and 132) stands on the other side of the hearth, and next to it there is a bamboo container for the chopsticks (Fig. 133).

352 353 From the storage loft a large wooden hook hangs down, which has to bear the weight of the heavy water kettle. Also, small hooks carved out of wood and some made of deer-horn, as well as branch-whorls (Figs. 134, 135, and 136), hang on the walls and are used to hang up various pots, baskets, and utensils (see also Fig. 117).

Whereas such devices for putting away and hanging up utensils and the aforementioned wall boards and shelves are present in abundance, chests and cupboards are completely [184] lacking among the Meau who have settled in Thailand.

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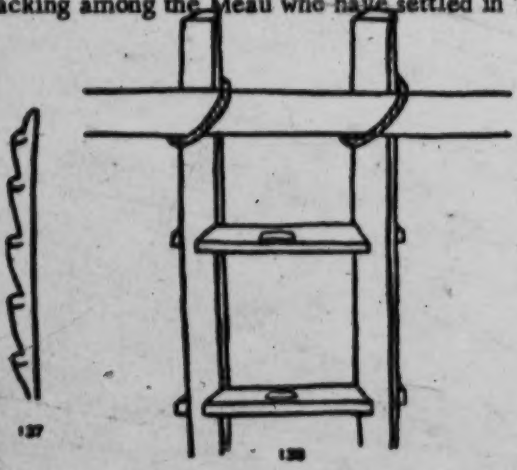


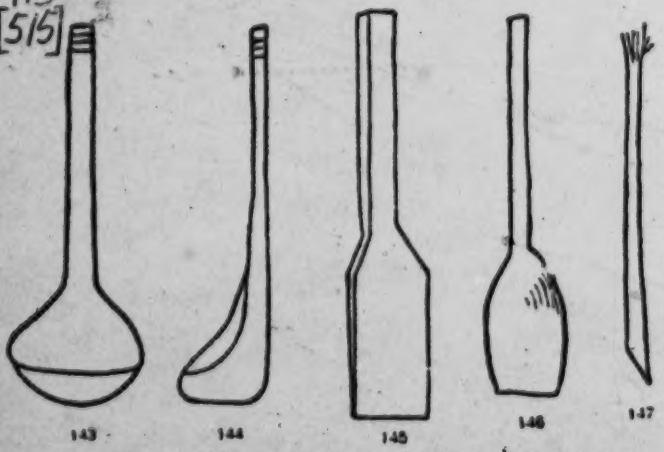
Figs. 137-138. Ladders of the Meau.
Fig. 137. Notched tree-trunk, about 1/20 nat. size.
Fig. 138. Ladder with steps, 1/6 nat. size.

/306 cont./

412 252 [243] [244] 256 The household and kitchen implements of the Meau are very numerous. As was mentioned, all the grain and leguminous products are husked in the foot-operated mortar built into the cooking area (Fig. 139). /Figs. 140-142 appear here./

/307/ For grinding the kernels of grain and maize the large mill shown in Ill. 94 and Fig. 140 is used. The lower-millstone half (Fig. 141) is immovable and is provided with an axle (A), which is fitted into the opening (S) of the upper stone (Fig. 142). Both millstone halves are provided with grooves (R), which run in various directions. The upper eccentric millstone (Fig. 142) is connected with a horizontal pole. When this is swung forward and backward, the movable-millstone half turns. In this, on the top, a hole (O) is chiseled out, through which the grain is poured in. According to whether one lengthens or shortens the

● 415 [515]



Figs. 143-146. Dippers and Ladles of the Meau. Fig. 143. Bamboo dipper. Fig. 144. Side view of the same, 1/5 nat. size. Figs. 145 and 146. Wooden stirring ladles, 1/10 nat. size. Fig. 147. Toothpick, 1/3 nat. size.

1/A [See cat 116, p644 - ANALYST]

/307 cont./
256 axle which connects the two millstones to each other, it is possible merely to husk the kernels, to grind them up, or to mill them into a coarser or finer flour. 1

415 As cooking utensils, iron kettles (Ill. 106), and pans are
439 used, all of which are bought from Chinese traders and represent marketable trade items. Lajonquière (1) gives the

1. II, p. 303.

same description. Tea kettles of iron or brass are also present in all sizes, as are little porcelain bowls and plates of Chinese design, which come from the same source. /Figs. 143-147 appear here./

415 /308/ In addition to bone chopsticks and the Chinese
412 dishes, homemade wooden plates and wooden ladles, as well as wooden or bamboo dippers are used (Fig. 143-146). To be
515 mentioned here also are the toothpicks, or rather toothbrushes, which are used every day and which are nothing but small wooden sticks frayed out at the top (Fig. 147).

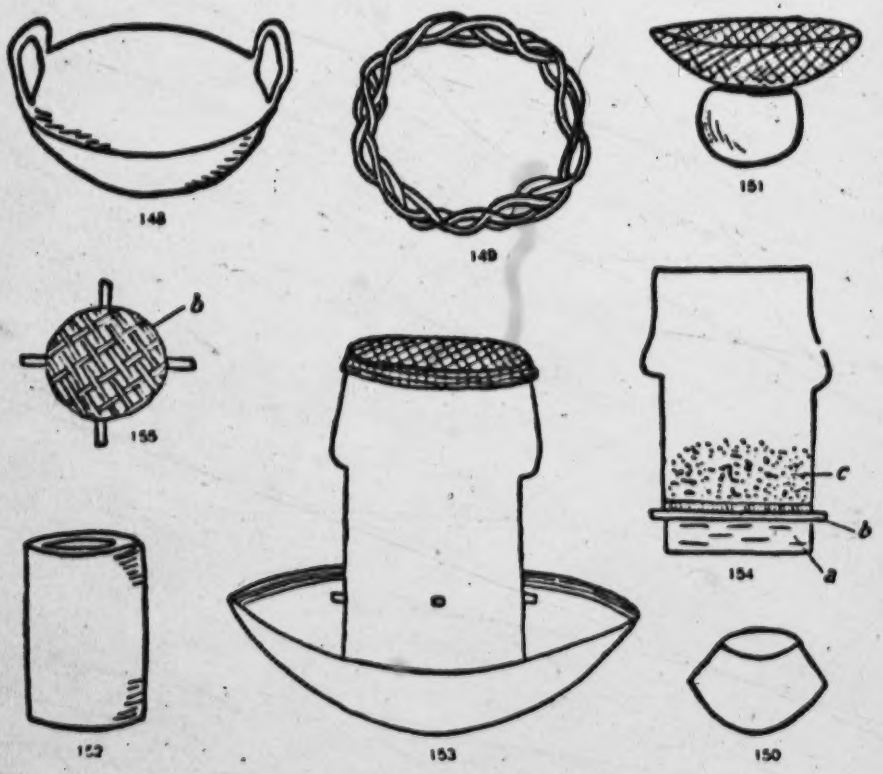
415 The large iron pot (Fig. 148) in which meat or vegetables
252 are cooked is always standing on the hearth. Rice, however, is /Figs. 148-155 appear here/ /309/ cooked in a brass pot used for only this purpose, which usually has the shape shown in the drawing (Fig. 150). To dip out the cooked rice,
[251] strainers (Fig. 151) are used; to store it, special rice-pots of wood (Fig. 152). Moreover, for steaming, wooden vessels are used (Figs. 153-155), whose manner of utilization is described in the chapter, "Food and Stimulants. Other cooking
412 utensils (Fig. 156-174) of the Meau are: wooden forks, wooden
415 blocks for chopping meat, wooden troughs, wooden mallets
252 carved out of forked branches for pounding dough, wooden cutting boards, various knives, peculiar wooden vessels with a carrying handle for scooping up pig fodder, variously shaped
[273] gourd dippers and gourd bottles, strainers, graters, scrapers to remove the maize kernels from the ears, vessels for distilling

1 [See cat 116, p706- ANALYST]

[Text continues on p421]

39: Bernatzik--420 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

415 Fig. 148. Iron meat-kettle, 1/11 nat. size. Fig. 149. Plaited ring for putting rounded vessels on, 1/5 nat. size. Fig. 150. Brass pot, 1/11 nat size. Fig. 151. Gourd vessel with a strainer for rice, 1/15 nat size. Fig. 152. Wooden rice-pot, 1/12 nat. size. Figs. 153-155. Meau wooden cylinder for steaming rice, 1/8 nat. size.



Figs. 148-155. Cooking Utensils of the Meau.

Fig. 153. Steam cylinder in iron bowl with water. Fig. 154. Cross-section of vessel: a = water, b = built-in strainer, c = rice. Fig. 155. The plaited built-in strainer.

415 /309 cont./
[412] alcohol, purchased earthenware pots in all sizes, and the various
[252] bamboo vessels which stand leaning against the wall near the
[273] hearth or hang on the wall and serve for the storing of the food-
[251] stuffs used daily. They are usually carefully closed with leaves and contain fat, salted vegetables, salt, and other spices. Water stands available in long bamboo containers. These pieces of bamboo, freed of the partitioning walls, represent indispensable
[312] vessels used in many ways (Ill. 105).[1] For carrying water, several
[482] are often bound together and carried on the back or in carrying baskets. Abadie (1) reports in similar fashion.

1. Page 160.

412 For sweeping out their dwellings, brooms (Fig. 175) are used, which are made out of tough grasses tied together in bundles. A clothes roller (Figs. 176 and 177) consists of a
412 wooden roller (A) similar to our rolling pin, around which the
296 washed clothes (B) are put while still wet. Then a heavy stone (C) is rocked in a seesaw motion on the clothes wrapped around it, by means of which they are freed of the remaining water and are smoothed.

482 For carrying firewood and other heavy loads, the Meau use special carrying frames (Figs. 178 and 179), which are carried on the back in the manner used in our Alpine countries. These carrying frames come in different sizes for men, women, and children (Ill. 104).[2]

One half of this wooden frame is provided with a tight plaiting of narrow /310/ /Figs. 156-165 appear here/ bamboo strips (Fig. 180). Broad carrying straps of leather (C) are attached to the inside of the wooden frame (A). The two ends of the carrying frame are connected by means of a forked branch (D) and a tightly /311/ /Figs. 166-177 appear here/ twisted rope attached to it. Between this and the plaited wall of the carrying frame (B) the load is now stowed and fastened by means of the rope (Ill. 93).[3]

1 [See cat 116, p705 - ANALYST]
2 [" " " , " "]
3 [" " " , p643 - "]

39: Bernatzik--423 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

Figs. 166-177. Kitchen Utensils of the Meau.

415

Fig. 166. Dipping vessel for pig fodder, 1/5 nat. size. Fig. 167. Gourd bottle, 1/5 nat. size. Fig. 168. Maize-sheller, 1/4 nat. size. Fig. 169. Distillation vessel for making alcohol, 1/18 nat. size. Fig. 170. Earthenware pot with grooves, 1/15 nat. size. Figs. 171-173. Bamboo vessels for foodstuffs, about 1/10 nat size. Fig. 174. Bamboo as water container, about 1/30 nat. size. Fib. 175. Broom, about 1/16 nat. size. Fig. 176. Clothes roller (mangle), empty, about 1/20 nat. size. Fig. 177. The same in use.

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AKha A04
Miao AE5

/312/

M 285 482 •415 Especially numerous are the household inplements of plaited material; above all, the many shapes of the baskets are to be stressed. There are carrying baskets in all sizes, double-walled for heavy loads, loosely plaited for light loads (Ill. 93),[1] large supply-baskets for the storing of /Figs. 178-180 appear here/ food, clothing, and cloth, chicken baskets, small carrying baskets and carrying bags for traveling; moreover, mats for sleeping, for threshing of grain, for covering food, the wide fish-nets, basket weirs, flat rice-baskets and strainers; and also knotted bags and fish nets. All these articles are described in detail in the chapter, "Handicrafts."

M 128 276 412 /313/ The description of the various opium implements (Ill. 74),[2] which are numerous in every household, all the agricultural and smithy implements, and the work tools and cult objects, musical instruments, weapons, and so forth is contained in the appropriate chapters.

A 342 The division of the Akha house into cooking, living, and sleeping rooms is shown in the ground plan, /Fig. 91 (see the chapter, "Settlement and House Construction"). /Figs. 181-183 appear here./

A 354 [252] [562] The fireplaces of the Akha (Fig. 181) are square boxes which are filled with earth. They are sunk into the floor of the living room (chapter, "Settlement and House Construction," Fig. 105, R). An iron tripod (Fig. 182) for the cooking pots stands on the ground surface, which is level with the floor. These fireplaces, one of which /314/ is for the men and the other for the women of the house, are used for heating the house as well as for cooking. Moreover, as has been mentioned, in each house there is a hearth for cooking the pig fodder (Fig. 183). This hearth consists of mound of stones which is enclosed on the outside with plaited bamboo. On this stone ring stands the iron basin under which the wood fire burns.

A 372 Fire is made, as among the Meau, with flint and iron (Figs. 119-122, chapter, "Household and Kitchen Utensils"). Dry wood dust is used as tinder.

1 [sec cat 116, p 643 - ANALYST]
2 [" " " , p 573 - "]

/345 cont./

224 e can be wedged between the crossbar d and a foot board. After the trap has been set, the block and tackle are removed.

As an example of the behavior of the Meau hunter while stalking game in the forest, I give in the following a description from my journal: "Scouts had reported to us that a powerful lone bull elephant with mighty tusks had taken cover not far from the village. Early in the morning I set out with the chief. We climbed a steep slope and then stood at the edge of a gorge, from the bottom of which came the sound of the breaking of branches. The large mammal stood below, which made the face of the Meau light up happily. He bent forward, remained there for some time, then climbed a tree, changed his observation post several more times, and finally, from the direction of the sound, decided that the elephant was on the opposite mountain slope.

Since in order to reach him, we would have had to wind through the deep gorge in between and it was already late in the afternoon, there was no prospect of reaching the bull still 224 484 that same day. The chief therefore proposed that we spend the night on the spot in order to be able to take up the chase at dawn, since he figured that he would be able to determine the location of the elephant from where we were. The Meau [342] therefore put up a small windscreen, large enough to protect us, if necessary, against a storm. He closed off three sides of it with leaves of the fan palm, their stems thrust into the ground, in order, as he put it, to prevent the warmth from [513] escaping. He then covered the ground with a layer of leaves about ten centimeters high, which was an excellent bed, for it was soft and kept off the dampness of the ground. At the open side of the windscreen he lighted a fire. These tasks took him about 30 minutes.

"Then he began to prepare the evening meal. He [824] searched for water, and after only a few minutes he returned [272] with bamboo-water. In /346/ these regions one can find water stored up in the hollow spaces of certain species of bamboo, even during the dry season. To get the water, such [415] bamboos are cut between the partitioning walls, the liquid [252] that flows out is caught in a bamboo vessel. A thick green [824] bamboo also provided a vessel in which the rice was then cooked. The green

/346 cont./

224 484 juice of the plant prevented its being burned through before the meal was ready. As soon as the rice was cooked soft, the
[252 824] Meau slit open the bamboo and emptied the contents upon a large leaf, which served him as a plate. Then he put a little of it on a small leaf, which he put aside. This was the
415 offering to the spirits. Then the meal began. The rice was
782 formed into balls with the fingers and eaten with the hands.
[264 574] Hospitably the chief offered me some of his meal, and he helped himself heartily when I invited him to enjoy some of the sardines in oil that I had brought along. Whereas other
[262] foreign peoples with whom I have dealt did not at all like European food and in particular sardines in oil, the Meau enjoyed everything tremendously.

[276] "When he had finally smoked his opium pipe, during which he attended to the fire from time to time, we lay down for our rest. It was somewhat disturbed at times, since, as a consequence of a head cold from which I was then suffering, I snored in my sleep, which caused the Meau to wake me up often. Moreover, I was heavier than he was, and consequently a deeper depression was made on my side, so that in his sleep he repeatedly rolled down on me, and I had no choice on my part but to wake him up often, which he did not seem to mind. We used these involuntary interludes of wakefulness to listen for the elephant, and we could hear his crackling until shortly before daybreak.

"With the first morning light, the Meau was up and dis-
[262] appeared into the forest for 20 minutes and then returned with all kinds of leaves which, as vegetables, he mixed into the rice. Some of them tasted like sorrel, others like mint; in short, many resembled our seasoning herbs. Next he brought small, pepper-like fruits of a palm tree, the small,
[263] brown, salty-tasting fruits of a forest tree, and two fruits of the wild lemon tree. He crushed these condiments and put them, like the various kinds of leaves, /Ills. 63-66 appear here on unnumbered pages/ /347/ into the rice. He
[264] cooked an ample portion, enough rice for the midday meal

[Text continues on p. 473]

/379 cont./

b) Stimulants

276 The Meau are passionate tobacco smokers, whereas snuff or the chewing of tobacco is unknown. Both kinds of tobacco
249 known to the Meau are at times mixed with the seeds of poppies and sowed with them at the end of May. The one kind, lŏ yŭm bĕ klĕ, is a low, weak plant with narrow, long leaves. The tobacco obtained from it, however, is considerably stronger than that from the second kind, called lŏ yŭm kŭ fŏ. Tobacco is harvested about six months after planting. The plant is cut off just above the root, the stalk with the lower leaves left on it is discarded, and the leaves that have been picked off are sorted. Those from the middle height of the stalk give a different quality of tobacco than those from the upper third. Now the leaves are dried and then put out in the dew for a night to moisten them. Then they are tightly piled on top of one another, rolled up together, and packed in green banana leaves, which are tied together. Then the tobacco undergoes a kind of /380/ fermentation process and, thus preserved, keeps up to
276 two years. Immediately before use, it is cut up into small pieces with a knife on a board (chapter, "House Furnishings, Household and Kitchen Utensils," Fig. 160).

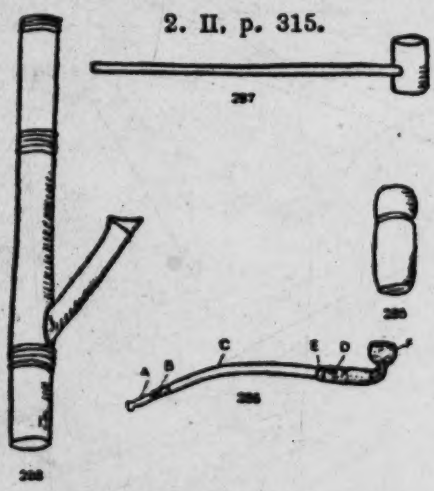
Some of this cut tobacco, which is now ready for use is carried /Figs. 285-288 appear here/ by every Meau in a spe-
● [415] cial little box of bamboo or wood provided with a cover (Fig. 285), in order to have it at hand for his pipe (Figs. 286 and 287). In addition, water pipes of bamboo are used (Fig. 288), which Lajonquière (1) confirms for Tonkin as well. The author also

1. II, p. 303.

informs us that the bowls of the "ordinary pipes" are made of stone, wood, or copper, while the generally long stem is made of porcelain.

/380 cont./

276 [171] The Meau know of no other form of enjoyment of tobacco, such as the rolling of cigars or cigarettes, which is customary among the Lao and Schan /Shan/. Other plants, such as the hemplike ones, are not smoked either. Savina (2), 2. II, p. 315.



Figs. 285-288. Equipment for Tobacco-smoking among the Meau.

[415] Fig. 285. Tobacco box of bamboo, with cover, 1/7 nat. size. Fig. 286. Tobacco pipe of the chief, about 1/7 nat. size: A = mouthpiece of porcelain; B = silver mounting; C = stem; D = brass; E = sealed with wax. Fig. 287. Tobacco pipe of bamboo, 1/4 nat. size. Fig. 288. Water pipe of bamboo, 1/7 nat. size.

[857] however, reports that the Meau children in Tonkin smoke discarded hemp-stalks. It seems, however, that this is more of a game, rather than real enjoyment of the drug. The chewing of betel is unknown, which Lajonquière (1) /see footnote 1 above/ confirms for Indochina.

/380 cont./

272 With the exception of water, non-alcoholic beverages remain unknown among the Meau in Thailand.

273 /381/ Therefore the enjoyment of alcohol plays all the greater a role, especially at the time of the major celebrations. To be sure, since beer-making, such as is customary among the Moi peoples of Indochina, is unknown, the more alcohol is obtained by the process of distillation. The raw product among the Meau is preferably maize. It is mixed with yeast and buried in the ground half a meter deep, when it remains for five days. A certain amount of water is added to the substance thus produced, and the whole is put on the fire in the distilling apparatus (chapter, "House Furnishings, Household and Kitchen Utensils," Fig. 169) which condenses the escaping alcohol, and the product is collected in a gourd bottle. The distillate is clear as water and has a somewhat earthy taste, but is otherwise similar to the European slivovitz.

[184] According to observations by Abadie (1) and the description by Lajonquière (2), the preparation of alcohol in Tonkin seems to be similar: "The Meau consume great quantities of alcohol made of fermented grain, sometimes distilled alcohol... The Meau produce alcohol by putting grain, primarily maize, which has been steamed and mixed with yeast, in large earthenware jugs which they seal hermetically during the fermentation. It is then drunk, when needed, with the help of a bamboo tube which is dipped into the liquid." This use of the sucking tube and of the mighty earthenware jugs is characteristic of the "Moi peoples" of Indochina, but is unfamiliar to the Meau of northern Thailand. Presumably the Meau in Indochina have borrowed this from the Moi peoples.

[415] [184] [177]

1. Page 161.

2. II, p. 303.

39: Bernatzik--519 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

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Figs. 289-298. Opium Apparatus of the Meau.

Fig. 289. Knife for slitting poppies, 1/8 nat. size. Fig. 290. Poppy scraper, 1/6 nat. size. Fig. 291. Copper kettle, 1/6 nat. size. Fig. 292. Plaited strainer with filter paper, 1/6 nat. size. Fig. 293. Iron needle for putting the opium into the pipe, 1/6 nat. size. Fig. 294. Opium lamp: a bamboo container, in it a brass vessel with a candle, 1/4 nat. size. Fig. 295. Perforated iron cover, which is put over the opium lamp, 1/4 nat. size. Fig. 296. Opium pipe of bamboo, 1/6 nat. size. Fig. 297. Bamboo vessel for straining opium, 1/10 nat. size. Fig. 298. Feather brush with wooden handle, for cleaning the opium kettle, 1/7 nat. size.

39: Bernatzik--528 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

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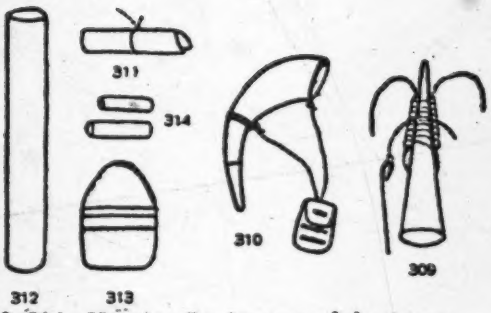

Figs. 309-314. Hunting Equipment of the Meau.

Figs. 309-311. Powder containers: Fig. 309, copper powder-horn, on which hangs the iron needle for cutting through the powder channel, 1/5 nat. size; Fig. 310, powder horn (goat horn) set with copper bands and with copper rings for the attachment of the carrying cord, end piece can be removed, 1/13 nat. size; Fig. 311, bamboo container for gunpowder, 1/10 nat. size. Fig. 312. Ramrod of iron, 1/22 nat. size. Fig. 313. Cloth bullet-pouch, 1/20 nat. size, is also visible in Fig. 310, hung on the powder horn. Fig. 314. Iron bullets, about 1/2-1/8 nat. size.

[237]

Fig. 315
Wooden peg of the Meau for pounding gunpowder, 1/18 nat. size.

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39: Bernatzik--530 E-5 (1936-1937) 1947 AO1 Thailand

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Caption for Figures below: Fig. 316. Crossbow of a boy, with simplified trigger (a) and plaited reinforcing of the bow (b), 1/10 nat. size. Fig. 317. Crossbow of a warrior, 1/20 nat. size. Fig. 318. Recessed trigger of the crossbow; the arrow points to the place where, in Fig. 317, c, the rattan cord lies. Fig. 319. Crossbow-arrow, 1/2 nat. size. Fig. 320. Crossbow-quiver with three arrows, 1/12 nat. size.

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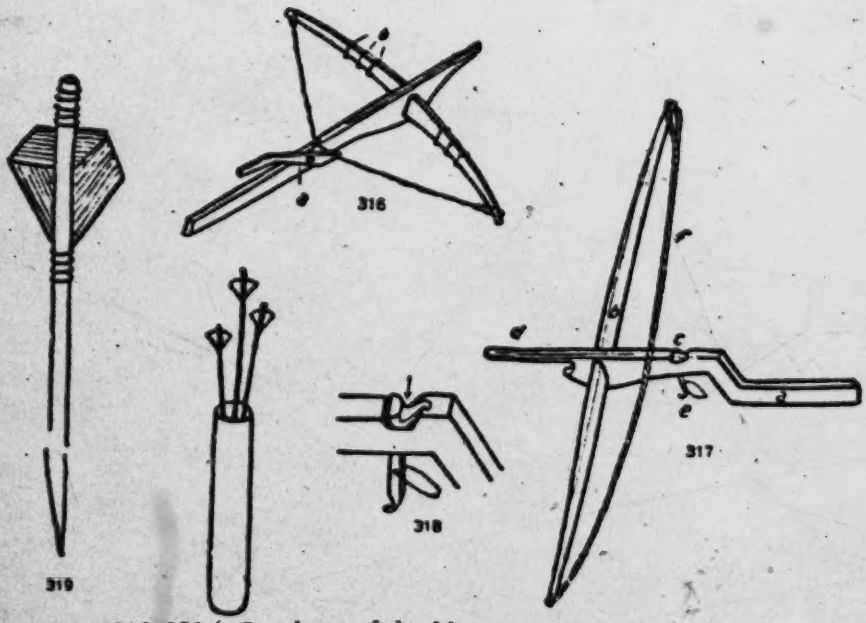

Figs. 316-320. Crossbows of the Meau.

39: Bernatzik--537 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

Chapter 21

Handicrafts

285 The Meau are very skilled at making plaited work and related manual skills. They plait only by hand without any kind of auxiliary implement. Rattan, bamboo, and tree bast serve as materials. We were able to find the following different baskets among the Meau: /Figs. 327-329 appear here./

Fig. 327 = very strong standing-basket for the storing of possessions (square bottom). There are various sizes of such baskets. They are extremely stable and durable and represent a popular article of trade. The basket has a tiltable cover and

[415]

Figs. 327-329. Standing Basket of the Meau, with Cover, 1/16 nat. size.

Fig. 328, edge-wrapping, and Fig. 329, sample of the plaiting of the above.

two carrying handles plaited on it. The strong edges consist of rattan and are wrapped with bamboo strips five millimeters wide (Fig. 328). The plaiting pattern (Fig. 329) is the same as that of the sleeping mats.

[482] Fig. 330 = light back-basket. Wide cross-strips of split bamboo are plaited in with narrow longitudinal strips in a loose weave, as is shown in the drawing. The basket is lined on the inside with palm leaves.

39: Bernatzik--538 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

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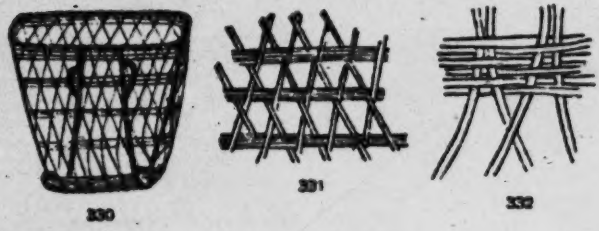

Figs. 330-332. Back-basket of the Meau. 1/18 nat. size.
Figs. 331 and 332. Samples of plaiting of the above.

Figs. 333-335. Back-basket of the Meau. 1/18 nat. size.
Figs. 334-335. Samples of plaiting of the above.

Fig. 336. Carrying and Harvest Basket of the Meau. 1/18 nat. size.
Fig. 337. Plaiting of the interior wall.

/399 cont./

285 482 Fig. 333 = back-basket, most common shape, various kinds of plaiting, with leather straps, wide plaited bands, or twisted strings as carrying straps. Type of plaiting, Fig. 334: every cross-strip consists of three overlapping bamboo strips one centimeter wide. A narrow strip is interwoven vertically. Type of plaiting, Fig. 335: between /Figs. 333-337 appear here/ every cross-strip two centimeters wide there is an equally wide space. Very narrow vertical strips of split rattan, only four millimeters wide.

Fig. 336 = a very common, strong form of the carrying baskets, which are also used as harvest baskets. Vertical strips of cane three centimeters wide are attached over a tight inner wall plaited with bamboo strips four millimeters wide (Figs. 336 and 337) by means of some crosscords. Carrying straps of strips of hide (Ill. 93). 1 A

285 [231] /400/ Figs. 338 and 339: chicken baskets, loosely plaited with narrow bamboo strips. Cover and door tied on.

Fig. 340 = flat basket, used as a strainer.

Outer edge (Fig. 341) of tight plaiting of bamboo strips three millimeters wide, plaited loosely within (Fig. 342) with the same material. /Figs. 338-342 appear here./

[243] Fig. 343 = large, flat rice-basket for separating the grain from the chaff. Hulled rice is shaken in it and the chaff blown away. Inner plaiting (Fig. 344) like the plaiting pattern of mats, except for wider bamboo strips about 13 millimeters wide.

[415] Fig. 345 = large supply-basket. Plaiting (Fig. 346) of bamboo strips three centimeters wide. Loosely plaited, vertical walls. There is every size of such baskets. /Figs. 343-346 appear here./

To be mentioned here also are the hanging baskets for the storing of dishes, as is described under Fig. 131 in the chapter, "House Furnishings, Household and Kitchen Utensils."

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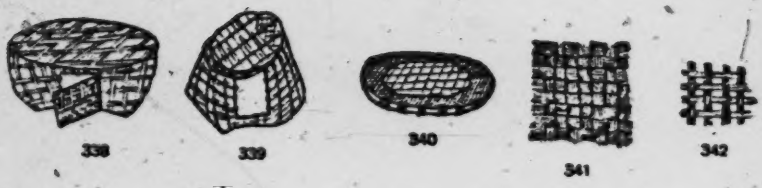

[231] Figs. 338-339. Meau Baskets for Carrying Chickens, 1/22 nat. size.

[415] Figs. 340-342. Plaited Strainer of the Meau, about 1/20 nat. size.

Fig. 341, outer plaiting, and Fig. 342, inner plaiting.

[243] Figs. 343-344. Flat Rice-basket of the Meau, about 1/12 nat. size. Fig. 344. Pattern of the interior plaiting.

[415] Figs. 345-346. Supply Basket of the Meau, 1/133 nat. size. Fig. 346. Sample of plaiting.

/405 cont./

386 batik pen exactly opposite the way that we hold our pens (Ill. 531 86).[1] She begins at the edges of the piece of material to draw the border, then the middle lines follow, and finally the areas between the border and the middle lines are filled in. After the wax drawing is completed, the dipping of the piece of material into the dyeing trough is begun and continued until the areas left free of wax are dyed dark blue. Now the cloth is boiled in water, which removes the wax, and the places previously covered with it, which of course were not dyed, now appear white or light blue.—Fabrics are produced for the purpose of making clothing; carrying [415] bags made of cloth are rather rare among the Meau since plaited baskets primarily serve for this.

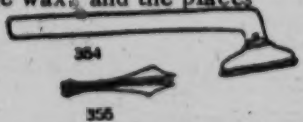

Fig. 354. Batik instrument of the Meau, 1/4 nat. size.

Fig. 355. Tripartite Batik Pen, viewed from below, 1/2 nat. size.

[413]

281 The dressing of leather is unknown to the Meau, although [513] hides scraped clean on the inside and dried in the sun are [411] sometimes used as sleeping mats or to cover wooden sheaths for [262] knives and cut into strips for straps. The hair is always left on the skin. Since, however, hides are preferably eaten, indeed as special delicacies, after suitable preparation (see the chapter, Food and Stimulants," the section, "Food"), such "skins" are very rarely seen in the houses of the Meau.

322 On the other hand, the Meau are masters at woodworking, 412 although they have relatively few and only simple tools at their [177] disposal. The use of wood saws is unknown to the Meau who are not extensively Sinicized; only the ax /406/ (see the chapter, "Means of Subsistence," Fig. 273), chisel (Figs. 356 and 357), and wooden and iron wedges are available to them. Two kinds of iron chisels are used: a flat chisel (Fig. 357), and a hollow chisel (Fig. 356). For drilling holes, iron awls (Fig. 358) or very ingenious drills (Ill. 83[2] and Fig. 361) are used. For

1 [See cat 116, p620 - ANALYST]
2 [" " " p597 - "]

/407 cont./

325 The bellows (Fig. 362), which consists of a wooden cylinder (a) made of boards joined together and sealed with wax, to which an air pipe (b) is attached. Fitted into the hollow space of the cylinder is a piston (Fig. 363, c) consisting [237] of two wooden disks, between which chicken feathers are pasted as packing. By means of an iron rod with a handle (d) the piston is /408/ pushed back and forth in the cylinder. When the iron rod is pulled out, the opening (e) of the cylinder, which has a small bamboo disk fastened to one end, is closed off on the inside through air pressure. Thus, no air can escape from the cylinder, but with the return thrust goes toward the fire in the air pipe terminating in a clay part (Fig. 364). Since the air pipe is not put at the end, but in the middle of the cylinder, stronger compression is sacrificed, to be sure, but the air supply is not thereby interrupted, since it continues with both thrusts of the piston. /Figs. 362-372 appear here./

The anvils (Figs. 366 and 367), of which there are usually several in various shapes and sizes in a smithy. The supporting pegs are of wood, the upper part of iron.

[285] The annealing basket (Fig. 368) is a piece of cylindrical basketwork that terminates in a funnel-shaped opening at the top. It is filled with wet clay and serves for cooling off the hot metal.

[415] As a casting mold one uses a small calabash, into which four small wooden sticks /409/ are put in the fashion shown in the drawing, Fig. 369. A cloth moistened with cold water is put over the sticks (Fig. 370). The liquid metal is poured from the crucible into the middle between the wooden sticks. When cold, it has the desired bar shape.

[413] The sledge hammer (Fig. 371), in various sizes, is flat on one side and has a chisel-like edge on the other. The wooden handles are simple and straight, though of various lengths.

[413] The blacksmith's tongs (Fig. 373) come in various sizes; they are made in two parts.

Miao AE5

/409 cont./

325 [439] Iron is bought from Chinese traders, or from the Lao, Schan /Shan/, or Burmese, in the form customarily traded in northern Thailand, four-cornered, square bars four to five centimeters thick and 50 centimeters long. Silver, brass, copper, and lead also come from them. In order to obtain [177] silver, the Meau melt Chinese, Burmese, or Indochinese silver coins in the crucible (Fig. 365) of porous stone and pour the silver into the mold (Figs. 369 and 370) which was previously lined with cloth so that the molten metal will not stick to the walls. The silver coins are crushed before they are

Figs. 362-372. Forging Equipment of the Meau.

Fig. 362. Bellows, 1/30 nat. size. Fig. 363. Piston of the bellows. Fig. 364. End of the pipe. Fig. 365. Smelting pot of stone, 1/6 nat. size. Figs. 366-367. Anvils, 1/35 [285] nat. size. Fig. 368. Annealing basket, 1/25 nat. size. [415] Fig. 369. Casting mold, 1/7 nat. size. Fig. 370. Casting mold in use. Fig. 371. Sledge hammer, 1/6 nat. size. [413] Fig. 372. Blacksmith's tongs, 1/6 nat. size.

39: Bernatzik--598 E-5 (1936-1937) 1947 AO1 Thailand

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/Opposite p. 443/

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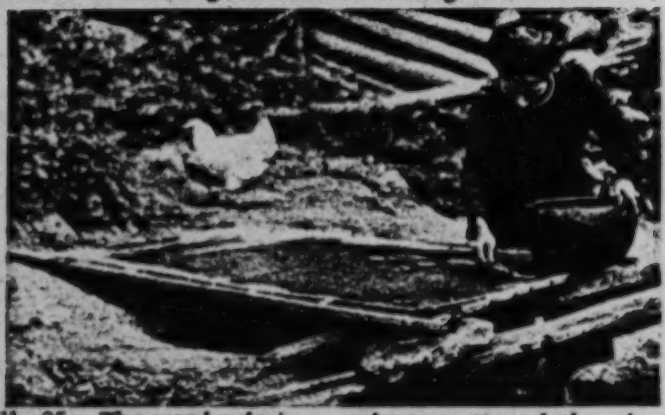
Ill. 84. Making paper for sacral purposes among the Meau. Pulverizing the bamboo shavings.



Ill. 85. The wood pulp is poured on a cotton cloth and dried in the sun.

/VII cont./

231 492 Ill. 81. Saddling a pack ox. The Meau breed small, reddish-brown, humped cattle which are good pack animals. Saddles of wood with thick straw or cotton underlayers are used.

/VIII/

Ills. 82-90. Handicrafts.

325 Ill. 82. A smith in his workshop. With the help of a bellows, which he is operating with his left hand, he is just about to melt silver in a stone crucible over a charcoal fire. In the right foreground, the mold is ready. It consists of a cotton-covered wooden frame in the shape of the silver bars desired, and floats in a gourd shell filled with water. Note the tools, all of which have been made by the smith himself. [415]

322 412 Ill. 83. Drill for working wood. By inserting iron drills of different sizes, various holes are made. The work of the hands is aided by the feet.

289 Ill. 84. Making paper for sacral purposes. Bamboo shavings are boiled with wood ashes and then crushed with a wooden club. Larger pieces of wood are removed.

Ill. 85. After the addition of a neutralizing agent, the wood pulp, finally predominantly homogeneous, is poured on cotton cloth and dried in the sun. The finished sheets of paper are carefully removed with a bone knife.

386 531 Ill. 86. Batik work on hemp cloth. With a brass pen, which is lying under the wrist, the pattern is applied in wax. The cloth is then dipped several times in blue dye and dried in the sun. This is repeated until the desired indigo-blue color is achieved. Then the wax is boiled off. The places previously covered with wax now stand out clearly from the dark-blue background.

294 Ill. 87. Girl sewing a new pleated skirt. The Meau girls are excellent and industrious seamstresses. It is particularly difficult to work on the harsh hemp fabric.

/IX cont./

231 776 789 [775] Ill. 101. The dog is a beloved friend of the Meau. They believe that the soul of a dead dog plays a role in the other world, in the realm of the spirits, similar to the one it plays in the life of men. The throat of a newborn dog is cut so that it, as a guardian, will protect the house against sickness and evil spirits.

756 789 Ill. 102. Exorcising evil spirits by means of the shaman (right) and his assistant. The former is holding a burning torch, into which he throws gunpowder held in readiness by the assistant. The leaping flame, the smoke, and the stench are supposed to drive away the evil spirits.

231 782 Ill. 103. Before being slaughtered, the pig is purchased from the spirits by burning spirit-money representing the value of the animal under the snout of the animal.

Ills. 104-108. Houses and settlement.

343 243 482 Ill. 104. Work-hut in a rice field. In the left foreground, the typical Meau carrier.

/XI

342 [415] Ill. 105. Simple dwelling of the Meau, with walls and doors made of halved bamboo tubes. Beside the entrance stand long bamboo tubes with the partitioning walls pushed out, which serve as water containers.

353 [264] [354] Ill. 106. Flash-light photograph in the interior of a house of the White Meau. The family having a meal. In the background on the right, the mud hearth with the Chinese iron kettle. Household utensils hang down along the walls and from the ceiling of the storage loft.

622 [264] [352] Ill. 107. A chief of the Black Meau in his dwelling at mealtime. The furniture is peculiar, differing basically from that of the Chinese and showing a striking resemblance to the furniture of the mountain peasants in the Alps. In the foreground on the right, the oldest son; to the left, two daughters of the chief. Various kitchen utensils are hanging on the house wall.